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CONTENTS

PAGE

England vs. America, 1774, A Letter....Dr. John Fothergill. 2

Was George Durant a Quaker?.....Julia S. White. 8

A Catalogue of Eighty-Seven Publick FFriends Yt have Dyed in Pensilvania, etc. Part II..... 14

The Purchase of Swarthmoor Hall..... 20

The One Hundredth Anniversary of the Building of Twelfth Street Meeting House, Philadelphia..... 22

Thomas Hodgkin, D.C.L., Litt.D., 1831-1913..... 24

Books of Interest to Friends..... 26

Notes and Queries 32

Annual Meeting, Officers, etc., 1913..... 34

NOTE.—The editor does not hold himself responsible for any statement made in contributed articles.

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ENGLAND VS. AMERICA, 1774.

Dr. John Fothergill.

[The following letter of Dr. John Fothergill (1711-1780) has recently been found in a bundle of unsorted papers belonging to the Charles Roberts Autograph Collection, Haverford College. So far as known it has not hitherto been printed. It is of unusual interest, as the good doctor speaks out very freely regarding the policy and action of the British Government towards America. The letter bears no address, but an endorsement says: "This very curious and sensible letter is said to have been addressed to G. Ironside, then in India." This is probably an error, for E. (Edward) Ironside, an historical and antiquarian writer, who died in 1803.

Many of our readers will remember the valuable paper by Amelia M. Gummere, in number one of the Bulletin, Tenth month, 1906, *An International Chess Party,* one of the company being Dr. Fothergill. Our readers are referred to this paper for information concerning the "good Doctor Fothergill," as Franklin calls him. The letter now printed was written by Dr. Fothergill less than a fortnight before the party described, and gives a very clear idea of what the Doctor's attitude must have been. The letter is in perfect condition.—Editor.]

My worthy Friend:

I am so many letters in thy debt—and a variety of other obligations, that it has long been a burthen to me, equally difficult to discharge the obligations, as to bear the continual reproaches of a neglect bordering on ingratitude. Suffice it to say, that at the time when the ships sail for India I am incessantly engaged; —in the less occupied part of summer I do not write, not knowing but something of consequence may occur to be said—and thus season after season passes, with the same intentions, and the same want of execution.——

The last communication I received was this season containing the seeds and letter from Ja. Kerr. I am greatly obliged

to you both for the favour—And have endeavoured to serve him as efficaciously as I can. The directors have recommended him by name to the Governor & Council in India. I shall write to him I hope by this conveyance, and point out to him what may be necessary for him to do on the occasion.

In the preceding season I received along with some instructive papers from the same hand some very curious accounts and drawings of an ancient city.—I have hesitated much whether I ought to lay these before the publick in some proper manner—either by the Royal or Antiquarian Society. These papers would have been very acceptable to either and to many curious people—but as I hope they are to make a part of a history of Indostan, I rather chose to keep them back, than to diffuse them amongst my acquaintance till I had thy own permission. The account of funeral tragedy I received long since, should have been presented to the publick as well as these, if I thought I should not have been acting a part that Friendship and delicacy might have condemned me for—Let sometime or other the world be favoured with such an acc^{t} as my Friend can give—these specimens assure me of it—as much superior to the general Historys of travellers as Tacitus & Livy excel our present Historians.—Tell me what I am to hope for in this respect, and if nothing but slight sketches, yet massy compared with others, must be given to the publick, let me give them as they come to hand.

I take it for granted that all our Political pieces are constantly and regularly sent to India. I have enclosed one, however, because its object is a most important one, and the conduct of administration relative to the subject, of the highest consequence to the Brittish Empire. I must in the first place inform my Friend, that I have been on the side of America from the time the Stamp Act was first proposed, and have therefore beheld with much anxiety the subsequent measures of administration, which have brought us to the brink of a Gulph, which without the most consummate prudence and the interposition of Providence will swallow up the honour, wealth, power, and consequence of the Brittish Empire irrevocably.

Having thus described my complexion, it will be easy for a

more disengaged spectator to make the proper allowances for a degree of Party zeal which whilst it is solely disinterestedly pointed to measures not to men, is not altogether culpable.

I do not therefore hesitate to say that these measures have been uniformly oppressive—I do not think they have been so, as the Americans suppose systimatically—but merely from that kind of disposition which leads John Bull always to think of his own importance in the first place, and to hate most heartily any other person who dare think he may be mistaken, the right and the wrong of the thing never makes a part of his consideration, when his supposed consequence is doubted.

Officers were sent from hence in civil departments extremely odious to the people of America. These officers being true John Bulls as well as those who sent them, soon quarrelled with people who did not wish for their company—They complained of insults which they had drawn upon themselves, and indignitys they suffered for want of sense. They soon found by complaining, that they rather afforded satisfaction at home than received the censure due for their officiousness. They provoked still more and found themselves always great gainers, by magnifying those very sufferings which their own imprudence had produced.—There was not an office but was filled with such kind of descriptions of American faction, perverseness, misrule, nay disloyalty.—Everybody about the Court and the Parliament spoke the same language,—and produced a temper most perfectly inimical to the inhabitants of that vast continent.

At the same time the people of every rank almost in this country were perfectly strangers to their power, usefulness, loyalty. Everything that could lessen and depreciate was most greedily listened to and all the branches of Legislature thoroughly imbued with an opinion that they could do what they would, and that a people so contumacious ought to be chastised, restrained, circumscribed within narrowed limits—Hence a series of acts which will everlastingly disgrace the annals of the present time. They begin to find the infant grown too much a man to be whipd [sic] like a schoolboy—and see with amazement, what they ought long since to have known, that between two and three mil-

lions of people in a country abounding with all the necessarys of life, cannot easily be kept in subjection by 8 millions of people at the distance of more than three thousand miles. They are stun'd with the view of an object as clearly defined—We have 5 or 6 thousand men in a province where they can muster above 50000 effective men, well trained, arm'd, disciplined and led by officers who fought at Louisburg, Martinico and the Havannah.

Gen. Gage must be very sensible that he owes his existence to the moderation of the Bostonians. With France, Spain, and all the nations of Europe trembling at our rapid progress to a grandeur and force unknown in these parts of the world; jealous to an extreme, how can we spare troops sufficient to subdue such Country? yet this is one province only. I should not doubt but a confederacy would bring into the field near 100,000 men. What force have we to oppose to such an army of Englishmen, rendered desperate by the prospect of oppression?

These and many other considerations have thrown administration into the deepest perplexity. How it will terminate cannot be divin'd. I hope however less impetuous councils will prevail, and that the legislature will think it most expedient to endeavour to bind those in a firm connection of mutual interest, which I believe they think, and which I am fully persuaded of, that it never will be in our power to cement to us by any other means.

I do not quite give our Sup.(?) the credit wch the Congress does—of endeavouring to enslave them by System.—I believe they are very happy if they can find expedients for the present moment—so far indeed System may prevail, that if a man is proud, haughty, overbearing his councils will retain a tincture of the disposition.

Perhaps my penchant to America may sometimes give a caricature to its enemys; be it so—But who could quite command himself when he sees the foundation of a most glorious fabrick, rising fast to meridian splendour dug up by piecemeal, through insufferable ignorance and pride?

Cast an eye upon the distant Possessions of all our neighbours—are they not so many pledges for their good behaviour,

whilst we and America are one? Was another war to break out between Spain and us—Not Porto Rico, not Cuba but Spanish America itself would be a proper object of our pursuit.

We can send Twenty men to all these places while Spain could send one—Shall we dismember such a part of the Brittish Empire for moonshine? But I ought to quit the subject—I should grow too warm. Should anything in the book way that I can supply be wanting, be kind enough to let me know, I know not how else to be of any use in return for the favours I have repeatedly received.

Pray give my cordial respects to thy very valuable consort and her sister—The unavoidable, incessant engagements of my profession prevented me from giving those proofs of my esteem, which their own good qualitys, as well as their near connection with my Friend, justly claimed from me.

We seem to want for a few years some unfeeling Asiatick despot to seduce us to some order. Perhaps atrocious crimes were never so oft committed in this country from the time of its being first inhabited. The signal clemency of the Prince, our sanguinary laws—cunning(?)including those we have—the increase of prostitution all unite in rendering those who have anything to lose extremely insecure. No endeavours seem to be used to effect an alteration.—Principle in general is lost and the appearance of it despised. Our newspapers furnish the neighbouring nations with the Strongest proof of national barbarity: they reproach us with it continually. How far the riches of the East may have contributed its share towards national corruption, I know not. Those who take up with first appearances, charge a great deal to this account. I think however, the West Indians have done more to corrupt us—not by means of immoderate wealth, but by example—they are the most strongly disposed to sensuality of most people who have a claim to the title of Britons. Accustomed to Libertinism with their slaves from a very early period—they retain this inclination thro' their lives.

It is some loss likewise to the publick, that there is very little religious persecution—For tho' it might hurt those who had the power to persecute, by cultivating the harsher dispositions,

yet it seldom failed of amending the objects of it, rendering them cautious humane, circumspect and devout—excellent qualitys.

The people of our Profession, who are pretty numerous in Pennsylvania, have behaved well in these contests. They did not add to a flame they could not controul—They wished to obtain redress by less violent measures—by Petition, by reason, by experience—but the exasperated Bostonians were incapable of listening to such councils.

Pray tell me what progress my Friend is making in the History of Indostan. Let J. Kerr add his remarks in Natural History—it must be a valuable collection. Let me have the satisfaction of serving the office of a whetstone once more.

Mr. Cleghorn published his account of Minorca Dr. Russel of Aleppo at my instigation. They have acquired much reputation, and done their country most signal service. Another Gentleman is doing same for Carolina; I am not idle in my sphere, tho of me it can only be said *Mutas agitat in glorious Artes*—May health and happiness—every precious blessing attend my Friend and his connections, is the wish of

JOHN FOTHERGILL.

The seal which was sent to me some time ago by my worthy Friend, writes me William instead of John—It makes no difference in reality, as nobody in this country will ever be able to read it. If it would not, however, be too much trouble to get another engraved, I could wish to have the Alteration made.

P.S. 24th.

Since I wrote the preceding I have been favoured with a sight of a part of your new code of laws—I am not a competent judge of its merit—but I think I can perceive in it a Tincture of that humanity which does honour to our species, and to our nation in particular, I never have drunk in those absurd notions which are vended here by the ignorant and malicious, of the rapine cruelty, and despotism said to be exercised by our countrymen in India in a general way—I could not think of them so far lost to the feelings of humanity. We are too generous and

brave to be cruel. I am glad that this production gives the Lye to this kind of malevolence.—Let us, however, cultivate benignity, both between ourselves, and with those we live amongst, and heaven will never forsake us—Adieu.

[Endorsed]
Doctor Jn° Fothergill 1774
London
Date 22 Dec^r
Rec'd 21 Sept 1775 Pr Ankerwick (?)
Ans^d 27 Jan 1777

[In another handwriting]
This very curious & sensible letter is said
to have been addressed to G. Ironside
then in India.

WAS GEORGE DURANT A QUAKER?

By Julia S. White.

In "The Quakers in the American Colonies" occurs the following sentence: "William Durand who was convinced by Elizabeth Harris in 1656/7 was a member of Cromwell's commission for the government of Maryland, and was the secretary of that commission. He seems soon after—apparently at the Restoration—to have moved to Carolina and to have settled a plantation on the Roanoke, and the George Durand conspicuous in early North Carolina history was apparently his son."

It was this statement which aroused new interest in George Durant and is perhaps the excuse for the present paper.

The point of land in North Carolina lying between the Perquimans and Little Rivers, and jutting into the Albemarle Sound, is the section which George Durant *bought* from the Yeopim Indians, and is still known as *Durant's* Neck. The spelling of

the same is with a final "t" rather than a "d." With emphasis upon the first syllable and with the variations to be found in early spelling, one can easily suppose Durand, Durant and Duren with great probability the same family name.

That the father of George Durant ever came to Carolina and that the Durants came *direct* from Maryland to Carolina, are new suggestions.

The certificate of George Durant's marriage is extant and he was married in Northumberland County, Virginia, by Reverend David Lindsay. "Parson Lindsay" in his will which was recorded in Northumberland County, Virginia, in 1667, April 8th, says, "I, David Lindsay, minister of God's word in Virginia." On his tombstone in the same county is the following: "Here lyeth the body of Mr. David Lindsay, Doctor of Divinity, etc.," so that David Lindsay must have been a "priest" in Quaker parlance. If George Durant had been a Quaker up to the time of his marriage, his method of marriage would have disowned him. Durant's immediate descendants in Carolina are found associated and identified with the Episcopal church; and in their family records there are no hints of Quaker ancestry by the use of Quaker phraseology in naming the months or days. About the *only* fact which can seem to indicate Quaker principles, was that George Durant *bought* his land from the Indians rather than simply seized it as most early settlers did. To be sure this was a strong Quaker tenet, but that others should not have equally honest hearts and endeavor, is making the Quakers far too superior to their fellow settlers.

This deed of George Durant's is still to be seen at the Court House in Perquimans County and is the oldest document in North Carolina state history. In the deed is the following statement: "Beginning at a marked oak tree, which divides this land from the land I formerly sold to Pricklove, etc." This seems to show that George Durant was not *alone* in this matter of *purchase* from the Yeopims. This was in 1662. Oldmixon says there were three hundred families in the Province in 1663. And when Henry Phillips came (1665), there must have been as many as five hundred families. Now Phillips settled on the Perquimans

River some fifteen or twenty miles further up the river, and when William Edmundson visits this family in 1672, he distinctly says "they wept for joy, not having seen a Quaker for seven years." Is it possible that a Quaker should have lived seven years in a place where people of like faith were near him without once visiting them or trying to have a meeting? And that, too, where the whole area was not more than forty square miles and all in easy access by water? Such was not the spirit of the early Quakers at other times and in other places, and we cannot think that Henry Phillips was less enthusiastic than his fellows. Besides, George Fox's itinerary makes him pass the plantation of George Durant, and neither he nor Edmundson make mention of any Friends save the family of Henry Phillips. With their careful statements in other matters, one can but conclude that George Durant had no connection with the Friends, at the time of their visits at least.

Whether or not George Durant was a Quaker is perhaps matter of little moment, or would be did there not hinge upon it the assertion frequently affirmed in early years, and more frequently denied in later years, that North Carolina was settled by religious refugees.

Lawson, the earliest historian of North Carolina, writing within fifty years (1709) of the events which he narrates, says of the settlement of Carolina; "With mild winters and a fertile soil beyond expectations . . . the fame of this new discovered summer country spread through the neighboring colonies and in a few years drew a considerable number of families thereto."

The journals of Edmundson and Fox both indicate that the people whom they found in Carolina had "no religion," and had they been religious refugees fleeing persecution or seeking freedom to "worship God according to the dictates of their own conscience," these early Quaker missionaries would certainly have known it. And further, had the people been members of some other church it is hardly possible that they could have been won over by the Friends in such large numbers. That in the four years intervening between the two visits of Edmundson much progress was made is a fact; that many leading men of

the Province became Friends is also a fact; and Edmundson, writing of his last visit, says of the progress (1676), "I had several precious meetings in that colony and several turned to the Lord: people were tender and loving, and there was no room for the priests, for Friends were finely settled and I left things well among them."

That the name of Durant should not be found in the Quaker records of this district is a silent witness to the negative answer to our question.

Later writers of North Carolina history, even those in our own state until the present generation, have seemed to disregard these early sources of information and have followed George Bancroft, who says: "Carolina has ever been the refuge of Quakers and renegades to ecclesiastical oppression." Bancroft cites Lord Culpepper as his authority. But Lord Culpepper's letter dated 1681, says that Carolina was "the refuge of our renegades;" but there is never a word as to what sort of renegades, nor a word about "ecclesiastical oppression." Because William Drummond was a Scotsman, Bancroft assumes he was a Presbyterian. For a man like Governor Berkeley to appoint a Presbyterian as his deputy must have been a case of dire necessity. It is more than likely that Drummond, like most politicians of that time, probably *professed* to be a churchman for politic reasons whatever may have been his real self. Bancroft equally assumes that George Durant must be a Puritan, because in 1648 (when Durant was only seventeen) Governor Berkeley had banished from Nansemond County, Virginia, one Mr. Durand, "The elder of a Puritan very orthodox congregation." Had this been George Durant, where has he been all these thirteen years—1662 is the date of his deed with the Indians. Had it been the *father* of George Durant, why should the son be back to Virginia for marriage and remain for some years thereafter.

Right Reverend Joseph Blount Cheshire, one of the most distinguished descendants of George Durant, of the present generation, writes me: "I have seen and carefully examined the family Bible of George Durant, the first settler of North Carolina; also the family Bible of his grandson of the same name.

. . . There is no reason whatever to suppose that George Durant's father was named Durand. That was a mere conjecture of Mr. Bancroft's long before our North Carolina records were accessible and is, I believe, entertained by no one at present who has examined the early documents. And George Durant seems to have had no connection with the Province of Maryland."

Charles McLean Andrews in Vol. V of Hart's "American Nation," page 158, says, "In that year (1663) and the year following a large number of Quakers *came into* the province, forming an influential body among the inhabitants." That an historical scholar of the present generation should make such an assertion is even more to be wondered at than that Bancroft should do it, especially since this generation of research workers *in Carolina* have uniformly come to a different conclusion.

The later mention of George Durant shows him a respected citizen of the Province, and for a time (1679) Attorney-General for the colony. Durant was a very active agent in the Culpepper Rebellion, and his home much of the time was a rallying point for the rebellious forces. Again I quote from the "Quakers in the American Colonies," p. 340, "The prevailing opinion among those who have described this Rebellion has been that Durand was a Quaker, but this seems impossible." But when we remember that Albemarle suffered much from foolish laws and injudicious instructions, as well as bad governors, it may be possible that this rebellion was due to the attempts of a body of honest settlers to get the most out of the circumstances in which they were placed, despite the policy of the proprietaries and the self-seeking of their appointees. Certainly *dislike* for *misgovernment* lay at the bottom of the *popular support* of the uprising. This being true, George Durant's *motives* could hardly be called unquakerly however wide he may have diverged from the same in executing the motives. He proved himself not unlike his relative, one John Durant of London, of whom Isaac Disraeli tells us in his "Curiosities of Literature," that in the Lord's prayer he substituted the following; "Lord since thou hast now drawn out thy sword, let it not be sheathed again till it be glutted in the blood of the malignants," the malignants being the Cavaliers.

George Durant *had* a brother John of London; but whether this "bloody minded" chaplain of the Long Parliament was *the* John or not is yet to be determined.

Samuel A. Ashe, one of the greatest historical students in our state, thinks this John more than likely the *father* of George Durant of North Carolina fame.

George Durant's *positive* connection with the Quakers was first with one Timothy Biggs, a Friend who had married the widow of his neighbor, George Catchmaid. By a very unbusiness-like method Catchmaid had a claim upon Durant's property, wholly unwarranted and which Catchmaid himself never claimed; but which his heirs did claim to Durant's detriment.

Again, the Friends could or would, of course, have no part with Durant and his colleagues in the Culpepper Rebellion, and were in consequence harshly treated. As a result the Friends made petition to the Proprietors to redress the grievances suffered at the hands of Durant and the rebels, and when the Crown demanded that the Lords Proprietors should maintain established government in Carolina or forfeit their charter, compromise was made *with Durant as Attorney-General.* It was during this time when no doubt Durant had a directing influence in the colony that the Quakers complained grievously of the oppression by the administration, and wrote a remonstrance in which they say, we "are a separated people and have stood single from all the seditious actions which hath happened within this County of Albemarle. . . . Knowing assuredly that they have noe just [cause] for what they have Acted against us but only oute of their (?) Envie Except It bee for our fidelity to you our Proprietors and submission to the present Government then established In that we could nott joyne with them against the then President Thomas Miller Because wee were well persuaded what they acted against him was Envie, Malice."

Was George Durant a Quaker? No contemporary evidence proves that he was either a Quaker when he came to the colony, or that he ever became a convert to that faith, or that he professed any form of religion. Be that as it may, to every loyal North Carolinian the fact that George Durant and other early

settlers were men of such honor and honesty as to *purchase* their lands from the Indians, will always be matter for congratulation, whether they were Friends, or members of the Church of England, or members of no evangelical church.

Guilford College, North Carolina.

A CATALOGUE OF "EIGHTY-SEVEN PUBLICK FFRIENDS YT HAVE DYED IN PENSILVANIA SINCE YE FIRST SETTLEMENT OF FRIENDS THERE."

[*Continued.*]

[NOTE.—The following corrections should be made in the first part of this list. (BULLETIN, Vol. 4, No. 3, pp. 140-147). Page 140, Editor's Note. The Minutes of London Yearly Meeting do not contain the list, but simply the Minute as quoted. The list is among the Manuscripts at Devonshire House. Press mark Portfolio 8. 89. Page 141, line 11 from top, "John Longhurst" should be "John Songhurst." "Westshire" should be followed by [Wiltshire].

Page 141, line 3 from bottom: "Brigtwen" should be "Brightwen," and the asterisk should be removed.

Page 142, line 6: Remove asterisk. The name "W^m^ Stockdall" and the entry under it should be placed before "W^m^ Brightwen" on page 141.

Page 144, line 6: "Sterjoring" should be "Steyning."

Page 144, line 7 from bottom: "1697" should be "1687."

Page 145, line 23: "hausworth" should be "hansworth."]

DECESED PUBLICK FFREINDS IN YE COUNTY OF BUCKS IN YE PROVINCE OF PENSILVA

Jn° Clows of Gowsworth in Chester Arriued in y^e^ Year 1681 or 1682 and was Burried ..... 5^day^ 5^mo^ 168$\frac{2}{1}$

Cuthbert hayhurst of Ezington in Bowland in Yorkshire arriued in the Year 1681 or 1682 was Burried Thee.....2day 1mo 168$\frac{2}{3}$

Jam: Harrison of Bolton in ye moores in Lancashire Arriued in the Year 1681 or 1682 was Burried The.....8day 8mo 1687

Rogr Longworth of Bolton in mors in Lancashire he Arriued from Barbados in ye 3mo: 1687 and Was burried.....8.. 6.. 1687

Thoms Langhorne of Westmorland Arriued Abt ye Year 1686 and was Burried.....8.. 8.. 1687

Thoms Atkinson of Longadinham near Skipton In Yorkshire Arriued in the Year 1684 Was Burried the.....1.. 9mo 1687

James Radcliffe of musbery In Rossendall in York Shire Arriued in the year 1684 and Was Burried ye.....29.. 1.. 1690

Wm Yardley of Rauselough near Leeke in Staffordshire Arriued in the Year 1681 or 1682 Was Burried the.....9.. 5mo 1693

& Jane his Wife was Burried the.....28.. 6.. 1691

Mary the wife of Wm Beakes of ffarleth [Farleigh] in the Parish of Beackwell [Backwell] in Somershire Ariued in ye Year 1681 or 1682 .....4.. 11mo 169$\frac{6}{7}$

Jno Scott of Wadington Parish in ye County York Arriued in the 6mo: 1699 was Burried ye 27.. 10.. 1700.....27.. 10.. 1700

Publick ffreinds decased in Ye County Chestr in ye Prouince of Pensillva

Josa ffearne Late of Asher in ye County Darby Belonged to the monthly meeting at Ashford he Arriued in ye Yr 1682 and was Burried at Darby ye 6.4mo.1693..6.. 4.. 1693

Jn° Roads of Ripley in y^e^ County Darby Belonged to breach-house or hill top meeting he Arriued in y^e^ Year 1700 and was Burried att Darby y^e^ 27.. 8^mo^.. 1702..27.. 8^mo^ 1702

Ralph Withers from Biship Cannons in Welstshire [Wiltshire] Arriued in y^e^ Year 1682 or 83 and died Soone After.....168⅔

W^m^ Welch of London came into West Jarsey in y^e^ Year 1683 removed to N: Castell in the Territorus and Thare Died, was Burried att Chester in y^e^ Year 1684.....1684

Rich: ffew ffrom Markett Lauington in Wiltshire Arriued ab^t^ y^e^ Year 1682 buried in y^e^ year 1689

Thom^s^ Bracy from woleston [Willaston] near namptwich in Cheshere Arriued ab^t^ y^e^ Year 1682 and was Burried in y^e^ Year.....1691

Jn° Symcock from Ridley In Cheshire Arriued Ab^t^ y^e^ Year 1682 and was Burried in Chester in y^e^ Year 1703

Walt^e^r ffaucet from . . in Yorkshire Arriued in y^e^ Y^r^ 1684 and was Burried in Chester in y^e^ 2m° 1704.....2^mo^ 1704

W^m^ Clayton Came ffrom Chichester in y^e^ County Sussex and Arriued ab^t^ Y^e^ Year 1677 or 1678 & died in y^e^ Year.....1688

W^m^ Braintow Came from Sedgeley in y^e^ County Stafford ab^t^ y^e^ Year 1684 or 85 and he died in y^e^ Y^r^.....1700

Tho: Mercer of Andover in y^e^ County Wilts he Arriued ab^t^ y^e^ Y^r^ 1682 or 83 and died in y^e^ Y^r^ 1694

Elinor Park came with her Husband from Bristoll ab^t^ y^e^ Year 1682 or 83 she died in y^e^ Y^r^ 1687

Ann Browne Daughtr of said Thom[s] Mercer Came in With her ffather and recd a Testemoney for truth after her Arriuall She was Burried in y[e] Y[r] 1696

An Acco[t]: of y[e] Deseased Publick ffrd[s]: Belonging to The monthly meeting at Burlington In West Jarsey.

W[m] Peachy of London Arriued in 1677 was Burried @ Burlington The 20.. 1.. mo.. 1688 .....20.. 1m[o] 1688

Jn[o] Skeine Came from Aberdeen in Scotland was Burried neare his owne house in the township of North Hampton.....27: 6m[o]: 1690

Thom[s] Olliue came from Wellingborough in northhamptonshire in y[e] Y[r] 1677 and was Burried in ffrd[s] Buring Place in northampton township y[e] 4.. 9[mo] 1692..4.. 9m[o] 1692

Rich[d] Guy of London Arriued in y[e] Y[r]: 1675 and was burried att Burlington y[e] 10.. 10mo 1693 .....10.. 10.. 1693

Danill Wills of northampton he Arriued in y[e] Y[r] 1677 and Liued in the township called N:hampton untill y[e] Year 1698 and About the Begining of the Same Year he went to Barbados and was Burried in ffrds Buring Ground Thare y[e] 26.. 3[mo].. 1698.....26.. 3[mo] 1698

The Publick ffreinds decd:

Belonging to y[e] monthly meeting att Chesterfeild in y[e] County Burlington Viz[t]—

Jn[o] Horner Came out of Comberland and was Burried neare his house in the township Called mansfeild y[e].....25[d].. 2[mo].. 1689

Sarah Deuenport the Wife of ffrancis Deuenport Came out of Darby Shire and was Burried in ffreinds Burring Place In Chest[r] ffeilds township y[e].....14.. 4[mo].. 1691

Mahlon Stacey Came out of Yorkshire in y[e] Y[r] 1678 where he Belonged to a meeting neere Sinder hills Green he was Burried in ffreinds Buring Ground in Nottingham Township y[e] 5.. 2..[mo].. 1704 .....5[day] 2[d mo] 1704

Jn[o] Wilsford Came from ffeny Stanton in Hunts he was breud in Burlington.

An Acco[t] of decd Publick ffreinds
Belonging to y[e] Monthly meeting of Gloucester
In West Jarsey

Mark Newbery Came from Cublin [probably intended for Dublin—the word has been partly altered] in Ireland in y[e] mo: 1681 and was burried in ffrd[s] Buring Ground in New town In y[e] 6[mo] 1683..—.. 6.. 1683

Jn[o] White Came from Carlow in Ireland in y[e] Begining of y[e] Y[r] 1683 and was Buried in new town aforesd In y[e] Same Y[r].....1683

Thom[s]: & Hest[r] } Thackera Came from dublin In y[e] Y[r] 1681 they both died at new town aforesd he rcd a Gift of ministrey after his Arriuell— { She was buried..5.. 3[mo] 1686 / her husband was Buried...13.. 7.. 1702

Allice Wood the wife of Jn[o] Wood of Rossendall in Lancashire Came thence In the Year 1682 she deceased at woodberry Creeke In the County of Gloucester and Was Burried The.....3[day] 8[mo] 1693[year]

Sarah y^e^ wife of Thom^s^: Sharpe } her maiden name was ffearne She Came a Sing[l]e woman Into this Countrey out of Darby shire Ab^t^ y^e^ Year 1682 and recd a Publick Testamoney after her Arriuell She was Burried At new town the 2^d^: 9^mo^.. 1699.....2.. 9^mo^ 1699

Marg^t^ the wife of Will^m^ Cooper Came with her Said Husband out of Buckinghamshire in the Year 1678 and Settled att Burlington and was Burried att n:Town The.....1^mo^ 1699

W^m^ Baite Came from Wicklow in Ireland in the Y^er^ 1681 was Burried at N: Town y^e^ 8.. 9mo 1700.....8.. 9^mo^ 1700

Jn^o^ Adams Born in New England Came from fflushing on Long Island to West Jarsey and had a Gift of The minestery Before he Came here he deced The 29.. 10^mo^ 1703.....29^day^ 10^mo^ 1703

[*Endorsements*:]

The number & names of
Deceased ffrds In Pensiluania
East & West Jarsey a Coppy
Exa:
℔ Sam: Carpenter

Read in y^e^ yearly meet 1709.
B. B* to lay up

69 In Pensiluania
18 In the Jarseys
—
87

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* Benjamin Bealing, the Recording Clerk of London Y. M.

[Copied from a MS. at Devonshire House, Portfolio 8. 89]

THE PURCHASE OF SWARTHMOOR HALL.

The BULLETIN of Eleventh month, 1912, reprinted from the London *Friend,* a letter of Thomas Hodgkin, giving a statement of the terms upon which Swarthmoor Hall had been purchased in the interests of the Society of Friends. It seems, however, that Miss Abraham entertained views regarding the terms of purchase quite different from those who contributed to the purchase fund in the interest of Friends. After protracted negotiations between the counsel of the two parties, a compromise arrangement has been agreed upon substantially as follows:

1. The property is to be conveyed to Miss Emma C. Abraham, she paying the purchase money, £5,250. Of this sum, one half is advanced to Miss Abraham by the Friends, to be secured by a mortgage with interest at 3% per annum in favor of certain "Selected Friends," who will practically act as Trustees for the Society. This mortgage is not to be called in during the joint lives of Miss Abraham and her nephew, E. Mitford Abraham of British Columbia, or the survivor of them, provided certain covenants and provisions are observed by the mortgagor and the option agreement mentioned below remains in force.

2. Miss Abraham is to execute an agreement with the selected Friends containing provisions to the following effect: (1) These Friends and the survivors of them, are to have an option to purchase the property within six months after the death of the survivor of Miss Abraham and her nephew, E. Mitford Abraham, on the receipt of a notice from the Limited Owner (Miss Abraham or E. Mitford Abraham). The price under the option is to be £5,250, plus the value of additions, alterations or improvements (unexhausted) or new buildings approved or consented to by these Friends, less the amount at the time due upon the mortgage if then subsisting.

3. During the continuance of the option the Limited Owner is not to sell, or dispose of the property or any part of it otherwise than by will or by letting it for not more than five years,

unless she first gives these selected Friends six months' notice, and they do not within that period give a counter-notice of their desire to purchase the property under the option. If the property is disposed of by will, the devisee under the will is to hold it subject to the option if still exercisable.

4. Covenants are made by Miss Abraham that without the consent of these selected Friends no material alteration or addition is to be made, no mines are to be opened, and no minerals are to be removed or excavated otherwise than for use on the property; that the property is not to be used for any other purpose than as a private dwelling-house, farm or like agricultural use, and that no trade or business is to be carried on thereon, and that the sale of intoxicating liquors is not to be allowed on the property, but the owner or occupying tenant may receive lodgers, boarders or paying guests of a respectable class; that reasonable facilities, free of charge, are to be given for the Friends and the public, to go over and view the property for its historical interest; that these Friends and persons authorized by them may view the condition of the property at reasonable times; that the Limited Owner will keep the house and buildings, panellings and other fixtures and fittings in good and substantial repair, and insured.

There will be almost universal regret that at present only a deferred ownership for Friends is practicable, but it will be seen from the above condensation of the agreements, that the Society of Friends will ultimately acquire complete ownership of this cradle of Quakerism.

Miss Abraham is a lineal descendant of Margaret Fell, and one can sympathize with her in her desire that the family should again possess the property sold long ago by an ancestor through stress of circumstances. Still, under existing conditions, and in view of the purpose of the would-be purchasers to preserve the property, and honor not only the memory of George Fox, but also the name of her great ancestor, one can but wish that she had been willing to allow them to fulfill their unselfish desire.

The "Selected Friends" are as follows:

William Hanbury Aggs	George Lloyd Hodgkin
Edward Backhouse	Alfred John King
Alfred Brooks	Gerald B. Lloyd
Edward Cadbury	James Doyle Penrose
Roger Clark	Albert Leopold Reckitt
William Waterhouse Gibbins	Ernest William Rowntree
Wilfred Grace	Allan Tangye
Thomas Edmund Harvey, M. P.	Anthony Wallis

THE ONE HUNDREDTH ANNIVERSARY OF THE BUILDING OF TWELFTH STREET MEETING HOUSE, PHILADELPHIA, PA.

William S. Yarnall.

The finger of time was directed last year with peculiar significance toward the little white stone in the Eastern gable of Twelfth Street Meeting House and its long familiar date, 1812. To the communicants of many cathedrals in the old world one hundred years would appear "as a hand breadth," but to the members of Western District Monthly Meeting, a Centennial Anniversary seemed an occasion worthy of especial honor.

A Monthly Meeting held early in the year directed ample provision for furthering the plan of its Committee, and so it was that a quiet celebration took place Tenth Month 26th, 1912.

Interested Friends from far and near were bidden, in number about 1200. Accompanying each invitation was a souvenir sketch by Joseph Pennell representing Twelfth Street Meeting House in its Centennial year.

Only fancy can picture this mute sentinel in almost suburban peacefulness and quiet as its doors were thrown open to its earliest worshipful assemblies.

To many of us, perhaps, the only connecting memory is of the splendid elm tree, which, itself a scion of the "Treaty Elm," spread its graceful proportions over the South Entrance through

many decades, and but lately succumbed to the inevitable march of time.

But whatever other changes time may have wrought there was abundant evidence on that radiant Autumn afternoon that the children of Twelfth Street Meeting still arise to proclaim her blessedness. Some six hundred persons were assembled when at 4 p.m. the first session was opened by the reading of Ephesians III. 14-21. After some introductory remarks by the Chairman of the Committee, a short history of the Meeting was read by Mary M. Vaux. The old Meeting House at Second and Market having gone into disuse after the building of the Meeting House at Fourth and Arch Streets, the site was sold and a part of the proceeds applied to the purchase of the lot and the building of the "Meeting House on Twelfth Street." Some of the wood work of the old Meeting House was used in the new building. A small account book containing receipts for sums paid for "masonry, carpenter work, iron-mongery," etc., during construction, was presented to the Monthly Meeting during the preparation of the Centennial. It contains many interesting signatures of Friends of 1812. The building committee, represented by James Cruikshank, Thomas Stewardson and John Evans, reported under date of Eleventh Month 23d, 1812, "that a Meeting House has been erected on Twelfth Street between Market and Chestnut Sts."

The first Monthly Meeting was held Third Month 16th, 1814, with a membership of three hundred and twenty-six. It was a matter of great interest to hear from Joshua L. Baily some reminiscences of Friends who have been more or less prominent since the establishment of the meeting. His membership was transferred, with that of his widowed mother, from Philadelphia Monthly Meeting in 1832. This brief report permits only the mention of the names of a few Friends whose personalities were revived by his vivid recollection, such as Thomas and Mary Wistar, Ellis and Mary Yarnall, Benjamin and Jane Johnson; of the valiant services of some in times of plague, etc.; of the faithful labors of Samuel Bettle, William U. Ditzler and John H. Dillingham.

The recalling of these names and many more opened the

way for much pleasant intercourse during the social time which followed this paper. In the Committee Room, beneath the great historic beams in the supper room and in a tent in the north yard, groups of people entered into the spirit of the celebration as they together "broke bread" around a bountiful table.

Joel Cadbury read the 100th Psalm at the opening of the evening meeting; after which Amelia Mott Gummere presented a paper, "Quaker Philadelphia of 1812." By this sketch we were quickly borne into an atmosphere of quaint wigs and small clothes, of silver knee buckles, of drab and brown costumes, of Yearly Meeting Friends arriving by means of chair or gig or saddle, or even on foot (blissfully unconscious of the luxuries of rapid transit), and of the unostentatious but genuine hospitality that marked the life of the young Republic.

The entertainment concluded with a paper, "The Strength and weakness of Philadelphia's Yearly Meeting" by Isaac Sharpless. The history of the life and spirit of Philadelphia Yearly Meeting was presented in brief review, of the causes which led to the want of fulfillment of all that the "real Quaker spirit and ideals" stands for. We were pointed to the hope of the enlarged opportunities in the present, of the introduction of "College Standards and habits of thought" in almost every household, of the advantages thus afforded to the future of our Society. And so the closing of an era was marked not only by a spirit of celebration, but with a sense that a wider interpretation of Quaker ideals beckon us to yet a larger service as we rally round the spiritual banner which was unfurled by those faithful Friends one hundred years ago in the name of Christianity.

Philadelphia, Second Month 25th, 1913.

THOMAS HODGKIN, D.C.L., LITT.D.

1831-1913.

In the sudden death of Thomas Hodgkin at Falmouth, 3 month 2, 1913, the Society of Friends has lost one of its foremost members, and a distinguished scholar. As an historian, Dr. Hodgkin had an international reputation, and it is likely that his great work "Italy and her Invaders," in eight volumes, will

long remain a standard work. In addition to these volumes, he published in the field of ancient and medieval history, "The Letters of Cassiodorns," "Theodosius," "Theodoric the Goth," and "Charles the Great" (Charlemagne): Besides these he wrote an admirable brief "Life of George Fox," in the "Leaders of Religion Series," "History of England from the Earliest Times to the Norman Conquest," being volume 1 of the "Political History of England" (1906), and in 1911 he published a volume of collected papers and addresses, the "Trial of Our Faith and Other Essays," and "Human Progress and the Inward Light, The Swarthmore Lecture, 1911." (See BULLETIN, vol. 4, No. 2, pp. 110, 111). Besides all these he was a frequent contributor to *Friends' Quarterly Examiner.*

His delightful and vivid style made almost everything he wrote, attractive. He was one of those writers who believed in making history live. "Dr. Hodgkin was not a curious student of dead empires, so much as a reader of character, a student of tendency, an observer who from his high tower traced out the far-off and dim outlines of kingdoms past and kingdoms yet to come."

Dr. Hodgkin was deeply interested in all that makes for freedom, and above all he was a deep and earnest Christian. He was not only by birth, but by profound convincement, a Friend. In his seventy-eighth year, he went to Australia and New Zealand, visiting the Meetings of Friends and many isolated families, carrying cheer and comfort to many. He was the prime mover in the purchase of Swarthmoor Hall. Only those who have associated with him personally can know what was his charming personality, his fund of knowledge, and his sympathetic, loving spirit. It has been well said of him by one of his friends: "When we think of Thomas Hodgkin, scholar, historian, preacher, we think of a man whose presence added dignity and refinement to any assembly, whose rich and mellow voice seemed attuned to great utterance and noble thought, whose cultivated mind measured history with a genuine catholicity, and whose heart not only accorded well with his mind but possessed a depth of love as uncommon as it was wide."

BOOKS, ETC., RECENTLY ISSUED, AND OF INTEREST TO FRIENDS.

The Quakers in the Old Northwest. By Harlow Lindley, Director Department of Archives and History, Indiana State Library. Reprinted from the Proceedings of the Mississippi Valley Historical Association. Volume V. [1912]. 8vo. 15 pp.

This short monograph by the Professor of History and Librarian of Earlham College, treats of a field in which there is still opportunity for much historical research. The "Old Northwest" means the old Northwest Territory, comprising the territory of the United States north of the Ohio River, east of the Mississippi, and west of New York and Pennsylvania. The paper is but a sketch, and a fuller treatment with references to authorities from the same pen would be acceptable.

The Friends' Year-Book for 1913. *Fifth Year of Issue.* London: Headley Brothers, 13 Devonshire Street, Bishopsgate, E. C. Price, one shilling net. By post 1/2. 18mo, pp. 168. Though no editor's name appears on the title page, we learn from the list of "Periodical Publications," page 124, that the editor is our friend Norman Penney, which is a guarantee that the work is well done. A hearty welcome is due this little volume, which is invaluable for all who wish accurate knowledge regarding present day Quakerism in Great Britain and Ireland. Information concerning all the fields of work, both at home and abroad, in which English and Irish Friends are interested can be found here, as well as many useful suggestions for organization and service in any field. Not only official but extra-official associations are given, some of which seem rather strange to American readers. Among these are Friends' Anti-Vivisection Association, Friends' League for Women's Suffrage, Socialist Quaker Society, and Friends Vegetarian Society. The long list of official and extra-official committees, societies, associations, trusts and other organizations, affords a graphic picture of the wide interests and activities of British Friends. An interesting section of the Year Book is that entitled, "Notes on Recent Literature," by A. Neave Brayshaw, which gives a brief survey of books and papers by Friends, and those relating to Friendly interests.

The Ejectment of 1662 *and the free Churches.* London. National Council of Evangelical Free Churches. 16mo, 143 pp., 1912. 1/.

This little volume, issued on the occasion of the 250th anniversary of the "Ejectment Act" of 1662 and its effect on the Free Churches of England, contains a number of references to the Friends of that period. The principal Non-conformist bodies of the day have separate chapters prepared by different hands, but the Friends "have no chapter in this

volume, for the Ejectment, as such, could not touch them; they had no minister to be ejected." The editor goes on to say: "But if they do not figure in 1662 among the ejected ones, what prison was not inhabited by them? Fines, banishment, insults, scourgings, shameful imprisonments—they never failed them, for more than twenty-five years." (p. 6). Again, "But as elsewhere so in Wales, in the roll of pure suffering between 1660 and 1683, the Friends have primacy of honor. On them were laid the heaviest crosses; they were the familiars of prison walls and the inheritors of prison disease—though prison is even too good a name for the noisome temporary cells where many of them were confined when the soldiers of good conscience had overcrowded ordinary jails." (p. 137).

Teachers and Taught Text Books on Religious Education. Edited by S. Allen Warner. 16mo. London: Headley Brothers, 1912. 1/ each, cloth. Five volumes ready.

This series is issued under the direction of the Friends First Day School Association. Various writers contribute to the work, not all Friends. The intrinsic value of such works can only be proved by actual use, but so far as a cursory examination can show, the design and execution are extremely good. The titles of the volumes are: *Concerning Religious Education,* S. Allen Warner, editor; *Method in Religious Education,* by Mildred F. Field; *Period of the Patriarchs,* by L. Isabel Harvey; *The Period of the Exodus,* by S. Allen Warner; *The United Monarchy,* by C. C. Graveson.

Minutes of the Five Years Meeting of the Friends in America, Held in Indianapolis, Indiana, Tenth Month 15 *to Tenth Month 22,* 1912. *Published by Direction of the Five Years Meeting.* Nicholson Printing & Mfg. Co., Richmond, Indiana [1913]. 12mo, 304 pp., cloth. 60 cents.

This neat looking volume contains the official Minutes of the Meeting, which include, besides the Minutes proper, the names of Delegates, Fraternal Delegates, and the names of the officers and committees of the Meeting. The pages to which many will turn with most interest are the Reports made by the various Commissions, On Bible Schools; Efficiency of the Five Years Meeting; Evangelization and Church Extension; On the Meeting and Its Pastoral Care; On a Publishing House and Denominational Literature; On Social Service; and On Young People's Activities. Imperfect and incomplete as such reports must necessarily be, they contain a vast amount of information and much food for serious thought. Never has the Society had such a comprehensive view of conditions within its borders presented before its members. It should be noted that most of the reports were more or less modified by the meeting, but chiefly in the matter of suggestions and recommendations made by the Commissions.

The Message and Mission of Quakerism. By William C. Braithwaite and Henry T. Hodgkin, M.A., M.B. Published by direction of the Five Years Meeting. Philadelphia: The John C. Winston Company, 1912. 16mo, pp. 151. 60 cents. London: Headley Brothers, 2/ and 1/.

"The two addresses which compose this book were delivered at the Five Years Meeting of the Society of Friends held in Indianapolis, Indiana, from October 15th to 22, 1912. They were listened to with profound interest and appreciation, and were approved by a Minute which also ordered their publication." These words from the "Foreword" of the book by Rufus M. Jones, give the history of this small volume. Those who heard the addresses in Indianapolis will be more than glad to have the opportunity of reading them at leisure. Small as the volume is, it is one of the most valuable books relating to Friends that has been issued in many a day. All thoughtful Friends should read it. In the words of the "Foreword," "Here in this little book will be found in convenient form, a fresh and illuminating expression of the truths, principles and ideals of present-day Quakerism, and some of the practical problems confronting the modern world which the application of those truths, principles and ideals might solve."

Robert Barclay: His Life and Work. By M. Christabel Cadbury. Headley Brothers, Bishopsgate, London, E. C., 1912. 16mo, 120 pp. 2/.

This small volume is a most welcome addition to Quaker Literature. The only regret is that there is not more of it. It can be highly commended. The four illustrations are interesting; two of them "Gordonstown House," and the "Mausoleum of the Barclays at Ury, near Stonehaven," will be new to most readers. A chart shows very clearly the connection between Robert Barclay and the royal house of Stuart. Robert Barclay and Charles II and James II were all of the eighth generation from James I, King of Scotland (b. 1394; d. 1437). There was, indeed, a double connection, for John Gordon of the fourth generation married Helen Stuart, sister of Henry Stuart, Lord Darnley, the husband of Mary Queen of Scots, who was also descended from James I of Scotland.

The Journal of the Friends Historical Society, First Month (January) 1913. Vol. X, No. 1. London. This number is full of interesting matter. Those who have attended Edinburgh Friends Meeting will be attracted to William F. Miller's paper, *Reminiscences of Some Old Edinburgh Friends.* The remaining papers are rather shorter than usual, but they contain many valuable historical and personal data. The editor continues his additional annotations on George Fox's Journal, (Cambridge Journal). "Friends in Current Literature," and "Notes and Queries" have much interesting information.

Studien über die Sozialpolitik der Quäker. Von Dr. ver. pol. Auguste Jorn. Karlsruhe, i. B. G. Braunsche Hofbuchdruckerei und Verlag, 1912. 8vo. pp. xii, 151. 4 marks.

"Miss Jorns was sent from the University of Freiburg in Breisgau to collect materials in the Reference Library, Devonshire House, for a thesis on the social and philanthropic work of the Society of Friends." It is rather a discredit to Friends that the first really scholarly work on this interesting subject should come from the hands of a German lady. It would be a fine piece of work for some Friend familiar with German, to translate this volume, annotate it, and provide it with an index. It would make a valuable book of reference. The thoroughness of the work is indicated by the number and selection of the sources named in the Bibliography of twelve pages. An admirable review and summary by Isaac Sharp, will be found in Friends Quarterly Examiner, Tenth Month, 1912.

The Open Sore of Christendom. By the Rev. W. J. Sexton, M.A., L.Th., B.D., Author of Church and People. London: J. & J. Bennett Ltd. [1912]. The moderate-sized book with this rather unpleasant title contains a brief chapter on "the Quakers." The author is a thorough-going Churchman, and while his account is fairly correct, he fails to recognize the timeliness or value of Fox's message. Few would guess the "open sore" to be the fact of sects or denominations. They are, in the view of the author, greatly to be deplored. The remedy for this "sore," the author believes, is union with the Church of England. "She is not a sect," he says, "She did not commence in an act of separation. She has a Vision of Unity. . . . She presents, we believe, the aspect of a friend desirous of being reconciled to those who have separated from her." The author goes on: "She is reformed and yet continuous with the Primitive Church. She stands by the Bible. She holds to the historic creeds and œcumenical councils. . . . She has the true sacramental system safeguarded not only by a lawful ministry, but also by an august and ancient liturgy. . . . She has retained, we believe, the Historic Episcopate. Yet she recognizes the continuance of the free gift of Prophecy by increasingly permitting laymen to teach and to preach" (pp. 318-321). It is always interesting to have a frank presentation of views, but it is most unlikely that this "open sore" will ever be closed by the acceptance of what the author calls the "Quadrilateral"; The Holy Scriptures; the two Creeds [Apostles and Nicene]; the two Sacraments [Baptism and the Supper]; and the Historic Episcopate [Apostolical Succession]. Rather than accept such a basis of union the "sects" are likely to remain "sects" for an indefinite period. Incidentally the book shows that there is still need for the presentation of the Quaker position.

The Early History of the Eastern Shore of Virginia. Jennings Cropper Wise, Member Virginia Historical Society. The Bell Book and Stationery Co., Richmond, Virginia, 1911. 8vo, pp. 4, 406. $2.00 net.

The above is the binders' title; that on the title page is somewhat fanciful, Ye Kingdome of Accawmacke, on the Eastern Shore of Virginia in the Seventeenth Century. The author is evidently not a practiced hand, or his work would have been more attractively and logically put together. There are many historical documents of interest included. One chapter contains several pages relative to the Quakers on the Eastern Shore of Virginia, a subject about which there is not much material available.

Experiments in Industrial Organization. By Edward Cadbury., with a Preface by W. J. Ashley, Ph.D., Professor of Commerce in the University of Birmingham. Longmans, Green, & Co., London, 1912. Cr. 8vo. pp. xxi, 296, 5/.

Those who are interested in the relations of Capital and Labor, and the organization of large works and factories, should by all means read this book. It is a careful study and account of the extensive cocoa and chocolate works of the Cadbury Brothers at Bournville, near Birmingham, England. There is also a chapter on the "Bournville Estate," and Bournville Village, "the model village." The number of employees of the Cadbury Brothers, Ltd., on the 31st December, 1911, was: men and boys, 2735; women and girls, 3447; total, 6182. Of these 457 were boys; 2278 men 18 or over; 1605 girls under 18, and 4547 women 18 or over. The record given is exceedingly valuable and instructive.

George Fox as a Mystic. By Josiah Royce. The Harvard Theological Review, January, 1913. Cambridge, Massachusetts. Published by Harvard University. 50 cents. 8vo, pp. 29.

Those who heard Professor Royce, of Harvard, deliver this paper at Bryn Mawr College some years ago, as the "Founder's Lecture," will be glad to see it in print. Professor Royce, since the death of William James doubtless the foremost philosopher in America, gives in this article a philosophic study of Fox. It is an unusual point of view and will well repay most careful perusal. It is a sympathetic treatment, and one cannot but feel that the author, entering upon his study with an open mind, has grown to appreciate his subject in no small degree during his investigations.

His conclusion is that Fox's theology "was nearer to becoming an idealism, in the modern sense, than to being a Mysticism in the classical sense. Above all, the Light taught this unresting soul how to labor amid all the storms and lured hatred of his day, not in vain, but humanely, valiantly, and beneficently."

The Whittier Fellowship Guest House. Being an Account of the Young Friends' Conference from the Fourth of the Seventh Month to the Eleventh of the same, 1912, at Hampton Falls in New Hampshire. Philadelphia, Printed for the Fellowship Committee by the Biddle Press, Twelfth Month, 1912, pp. 71, illustrated. To be had of Horace M. Lippincott, 704 Hale Building, Philadelphia. 50 cents.

This very attractive little book tells all about the Young Friends' Conference, and also gives papers read upon Peace, Social Service, Worship, etc., etc. It is a valuable contribution to the literature of present-day active Quakerism. The eleven illustrations of scenes at and near Hampton Falls, are unusually good.

The United States versus *Pringle.* Atlantic Monthly, February, 1913. Boston: The Atlantic Monthly Company, pp. 18. 35 cents.

The paper with this rather curious title is the diary of Cyrus Guernsey Pringle of Vermont, a Friend who, "on July 13, 1863, in company with two fellow Quakers of Charlotte, Vermont, was drafted for service in the Union Army." Through conscientious scruples the young men would not bear arms, or allow of substitutes. Cyrus Pringle died not long ago, and the diary is now given to the public.

The story of their trials, imprisonments, and sufferings is told with simplicity and force. In the end President Lincoln released the young men on parole. The account well deserves reading.

History of English Nonconformity. By Henry W. Clark. Vol. II. From the Restoration to the Close of the Nineteenth Century. London: Chapman & Hall, Ltd. 1913. 8vo. Pp. xx, 458. 15/.

The first volume of this important work was published in 1911, and was briefly noticed in the BULLETIN for Third month, 1912. As in the first volume, the attitude of the author in the second volume is discriminating and sympathetic. His account of Quakerism in the eighteenth and nineteenth centuries is very suggestive. A curious slip is made in a note on the Wilbur Controversy, where he speaks of John Wilbur "leading those who stood by Gurney." P. 366, note.

NOTES AND QUERIES

QUAKERS AND PARLIAMENT, 1659. In W. C. Braithwaite's *Beginnings of Quakerism*, pp. 454, 455, there is an account of one of the most striking incidents in early Quaker history—that where "one hundred and sixty-four Friends, from London and other parts, came together in Westminster Hall on the 15th and 16th of April, 1659, and sent in to the House a paper offering their bodies, person for person, to lie in jail in the place of their imprisoned friends." The following reference to this petition occurs in a newspaper of the time or what answers to a newspaper, the "Mercurius Politicus." |COMPRISING| The sum of Foreign Intelligence, with| the Affairs now on foot in the Three Nations| OF| *ENGLAND, SCOTLAND* and *IRELAND*| For Information of the People|—*Ita vertere Seria* { Horat. de Ar. Poet | *From* Thursday, *April* 14 *to* Thursday, *April* 21, 1659.| *Friday, April* 15. This day, and the following, a great number of a sort of People called Quakers, come up to *London* from several parts, assembled themselves in *Westminster-Hall*, with intent to represent somewhat to the House touching the men of their way. *Saturday*, 16 *April*. A Paper (written on the outside thereof, with these words, namely, *For the Speaker of the Commons assembled in Parliament. These are for him to read to the House of Commons*) was this day read. And upon the reading thereof, the same (amongst other things) referred to another Paper, entituled, *A Declaration to the Parliament, etc., Delivered the Sixth day of the second Moneth called April*, 1659, *to the then Speaker of the said House*. The said Papers were presented by certain persons commonly called Quakers; and some of them being called in by Order of the House, received the Answer following at the Bar, *viz.* That this House hath read their Paper, and doth declare their dislike of the Scandals thereby cast upon Magistracy and Ministry; and doth therefore Order, That they do forthwith resort to their respective Habitations, and there apply themselves to their Callings, and submit themselves to the Laws of the Nation, and the Magistracy they live under."

This reply is what might have been expected from the Parliament of Richard Cromwell.

The documents above referred to may be found in Besse's *Sufferings*, vol. I., IV., V., and also in A. R. Barclay's *Letters of the Early Friends*, pp. 62-69, where the names of the 164 Friends are given.

SWARTHMOOR OR SWARTHMORE AGAIN.—Professor W. I. Hull, of Swarthmore College, has an interesting and full paper in the *Friends Intelligencer* for Third month 8, 1913, on "*Swarthmore*" *and* "*Ulverstone.*" In this the history of the spelling of the word is exhaustively treated so far as the writings of Friends are concerned. He finds that "in Norman Penney's *verbatim et literatim* edition of George Fox's Journal the name is spelled in six different ways. Swarth*moore* occurs 52 times; Swarth *moore* (two separate words) 2 times; Swarthmoor 3 times; Swarth*more* 9 times; Swarth *More* 2 times; Swarth*mor* 2 times; and *Swarchmor* 1 time . . . It is interesting to note that a deed, dated the 16th of Ninth month, 1687, speaks of "George ffox of Swarth*more* in ye County of Lancaster, gentleman," and a Latin document of 1697, speaks of "Swarth*more* in Com. Lancastriae. . . . " The first editing of Margaret (Fell) Fox's Journal, ("A Brief Collection," etc.), published in London in 1710, uses the form of Swarth*more* throughout, except that in one place Margaret spells it Swarthmor." Professor Hull goes on to quote Sewel, who, in both the Dutch and English editions of his History, uses the form Swarth*more*. The ancient pronunciation of the name, he argues, from the forms *moore* and *more*, must have been "more."

"As to the origin of the name," Professor Hull says, "it is now generally accepted to have been derived from the *Swart*, or *Black* Moor which in early times covered a large portion of the Furness district of Lancashire, in which Swarthmore Hall was built.

Professor Hull's conclusion is "that while our British brethren may well continue to write Swarth*moor* and Ulver*ston* if only for the purposes of differentiation, the American spelling and pronunciation of Swarth*more* and Ulver*stone* are justified by historic usage."

CENTENNIAL OF OHIO YEARLY MEETING. It is proposed to celebrate the one hundredth anniverhary of the opening of Ohio Yearly Meeting next summer. The Yearly Meeting was set off from Baltimore Yearly Meeting and opened "the third First day in the Eighth month, 1813." The Minutes establishing the Meeting were printed in the BULLETIN for Eleventh Month, 1907, vol. 1, pp. 117-119.

ANNUAL MEETING.

The Annual Meeting for 1913 was held in Twelfth Street Meeting on the evening of 2 mo. 18.

It was well attended. The committee which had been appointed to consider the establishment of a memorial to mark the birthplace of John Woolman, reported, that after careful consideration, and an examination of the supposed site that it did not seem desirable to take any further steps in the matter. The committee was discharged.

It was suggested that a suitable memorial of John Woolman would be the publication *verbatim et literatum* of an edition of his Journal from the original manuscript which differs in some respects from the present printed copies. After some discussion, the proposition was approved by the Society, and the whole matter was referred to a special committee, with power to act, if in their judgment such a course was advisable.

Samuel W. Pennypacker, president of the Historical Society of Pennsylvania, by previous invitation, gave an exceedingly interesting address on "Some Precursors of George Fox."

LIST OF OFFICERS AND COUNCILLORS, 1913.

President, Rayner W. Kelsey.

Vice-Presidents, Isaac Sharpless, Amelia M. Gummere.

Councillors to serve 1912 and 1913:

Sarah E. P. Mickle,
James Emlen,
Lucy B. Roberts,
Samuel N. Rhoads,
Caroline N. Rhoads,
Edward E. Wildman.

Councillors to serve 1913 and 1914:

Francis R. Taylor,
D. Robert Yarnall,
Henry Tatnall Brown,
Caroline W. Smedley,
Watson W. Dewees,
Arthur H. Thomas.

Secretary, Mary S. Allen.

Treasurer, Mary S. Allen.